?:Scott G-5 (1870's-1909)1910 APl Burma
Burmese AP4

the umbrella-bearer, or, perhaps, two or three of them if the officer had attained such distinction.

The actual civilian commander of the regiment seldom came out to the review, so that there were comparatively few gold umbrellas, but the red and green military sun-shades, with deep fringes, added perhaps more to the brilliance of the array, considered simply as a spectacle. Behind the hti-bearers came the minor officers, mounted on ponies, with the ordinary Burmese scarlet cloth saddle and tassels sweeping over the animal's flanks. Each of these minor chiefs also had his umbrella borne over his head, and a score or two of spear-men guarded the flanks of the cavalcade. Mingled up among them was a confused crowd of cheroot-bearers, spittoon-holders, betel-box carriers, and similar functionaries such as accompany a Burmese grandee wherever he goes. Behind this motley assemblage came the regimental colours. These were bifurcated red pennants, burgees bearing the number of the battalion, and leogryphs, lions, dogs, dragons, and similar distinguishing emblems for the different regiments. The standard was not very ponderous, but occasionally the bearer—he was not an officer—got tired of carrying it over his shoulder and lowered it to the trail without seeming to injure any one's sense of congruity. He was followed by the band, or a portion of it, for the musicians were scattered in twos and threes all over the regiment, usually at the head of a company, but not by any means necessarily so. Burmese music is ordinarily far from soft and gentle. At a play the trumpets blare, and the gongs, cymbals, and clappers clash and jingle and rattle in truly inspiriting fashion. But no such spirit-stirring strains are considered necessary to rouse martial ardour. A military bandsman required no preliminary education. All he had to do was to tap, tap away in the most stolid and monotonous fashion on a kyinaung. This is a brass or bell-metal gong, about the size of a dessert plate with a small round boss in the centre. The sound is sweet, and they are pitched in different keys, but a low-country Burman is at a loss to divine their precise use. The sound does not travel far, and they are not beaten in any fixed time, besides that the ahmudan would not step to it if they were; so that if it were not for the dignity

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
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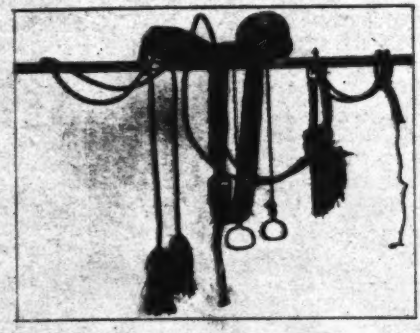

228. BURMAN HORSE-FURNITURE.

gongs (*maung*, No. 322) have very sonorous qualities. Copper and brass utensils are not used by the Burmans for cooking, but brass is used for fruit-platters, water-cups and bowls, betel-boxes and spittoons, mortars, scales and weights, cow-bells, and furniture for horse and bullock harness.

The import of iron and steel began centuries ago, nevertheless blades of Shan steel and manufacture are still accounted the best. With the exception of Shan settlers, the Burmans were the only blacksmiths of the country till the Chinese blacksmiths arrived. The hill-people depended for their chief implement and their weapons upon the dominant races. The Burman forge is the same as the Shan, on a bigger scale. The hearth is at the ground-level, with a pit in front, to enable the smith to stand up to his work if needful. He does most of it sitting on a peculiar round-backed seat to the right of the blast. The anvil is like a hammer-head, set upright in a block of wood. There is a trough shaped like a canoe for quenching the work and the tools. The hammers are from one to five pounds, the pincers of the universal pattern. There are the ordinary punches and sets. The blast is on the plan of the bamboo blast in No. 235, but has large cylinders of palm trunks in which pistons, packed with feathers, are worked alternately. The Chinese blacksmith had already adopted the European anvil and heavy sledge-hammer for forging iron axles and tyres, anchors and grapnels. These the Burman has adopted in turn. The bench-vice is also universal. The Chinaman adheres to his horizontal wooden box-blast, fitted with valves like a double-action pump, whereas the

229. BURMAN BLACKSMITH (OLD STYLE).

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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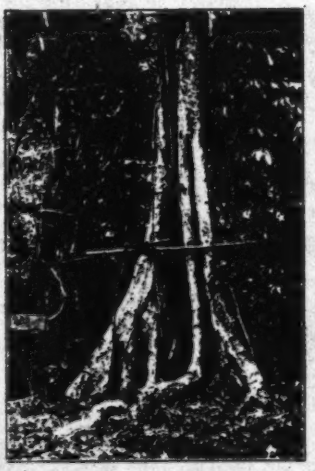

257. FELLING THE TREE.

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sound is felled much higher. As timber gets scarce, the woodmen are glad to work out the stem-pieces left in this way, maybe fifty years before. If felled green, the teak throws out powerful suckers from the stool which grow six to ten feet in a season and get clear of the forest fires. In sixty years they produce marketable timber. After felling, the trees are cut into suitable logs for dragging. The latter is the most arduous part of the business. From the stump to the nearest floating-stream may be a mile or two of heavy country. The teak to be worked out of the forests is too sparsely distributed for roads or machinery to pay. Elephant power is the most valuable adjunct for the work. The rainy season, when brooks and streams are full, the ground moist and slippery, and the weather cool for the animals to work, is the time chosen for dragging. The corners of the log are cut away at one end, and a drag-hole made for the elephant chain and the subsequent raft-ties, at each end. The dragging-paths get worn into troughs in which water lodges and facilitates the work. Every brook on the way is utilized, for though too scanty to float the log, it lightens the labour. The elephants are worked a few hours in the morning and a few in the evening and turned loose at other times, with the fore-feet hobbled, to forage for themselves. The Karéns keep their elephants in excellent condition; such casualties as they have are due to anthrax, which spreads from the buffaloes, and to other epidemics. In the timber-yards at the seaports, on the other hand, in spite of grain and green feeding and great care, the animals are worn out in a few years. Elephants are heavy enough for

258. DRAGGING THE LOG.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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259. PUSHING THE LOGS OFF THE SHOALS (AUNG).

timber-work at eighteen years, and are at their prime from thirty to sixty. Females and tuskless males (*haing*) are worth one thousand to two thousand rupees; tuskers from one thousand five hundred to four thousand. Tuskers are of use for manœuvring the logs in the shallow streams and getting them off shoals. The logs are not launched into the main stream or river until the last freshets of the season have gone down, for fear of the timber becoming unmanageable. The logs are allowed to drift singly as far as the deep water, where they are stopped by a boom, for sorting and rafting to port. On the Irawadi and Sittaung, the main water-course is available for rafting, but on the Salween, only the last sixty miles below the rapids. The Salween tears its rugged course through the limestone mountains which occupy the centre of the Eastern Peninsula, traversing some ten degrees of latitude and tapping teak localities on a good part of its way. Deep tranquil stretches alternate with furious rapids, the violence of which may be judged from the fact that teak logs are often shivered in splinters.

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The foresters stamp the timber all over with their property-marks. They have to bide their time until the logs reach the rope-station or boom (*kyoddu*) and can be sorted. In the south-west monsoon the logs have to be salved one by one by men in canoes. The deep-water raft consists of five to ten tiers of as many logs each, securely bound with rattan by the drag-holes to cross-poles, and linked with the same material. The raft is manned by four or five men, and is often several weeks on its journey. It may not have to bring up until it reaches tidal waters, when it is easily moored. But where the raft has to be stopped against the full force of a three to five knot

260. LAUNCHING NEAPED LOGS.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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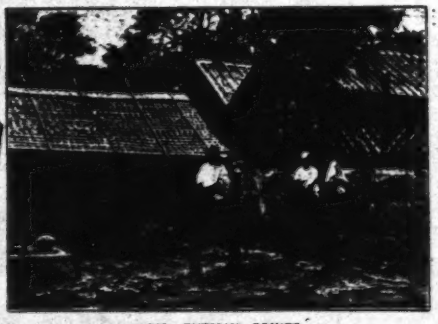

310 BURMAN PONIES.

for heavy wheels and the light spider wheels he uses in pleasure and racing-carts. He employs a very long hub to steady the wheel, which is as yet unprovided with turned axles and boxes. *Padduk* and *pyinkadò* wood are used for hubs, with plain iron bushes at the ends. Teak is used for spokes and felloes. The axle is of imported round bar iron, with plain linch-pins; the end of the wooden axle-bed forms the shoulder. The bar-iron for tyres is likewise imported. Imported springs [177] are coming into use for the light carts. European vehicles built by Chinese are used by well-to-do Burmans in the towns; they exemplify to the natives a novel departure in luxury, in which not splendour but comfort is the standard.

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The country roads are merely the tracks made by the carts. As the bullocks travel in the line of the wheels, the road is passable until the ruts are so deep that the axle-bed scrapes the mound in the centre. Then the track is abandoned for one to the right or left. The same thing happens when the road is too heavy or when a tree falls over it. In the rice country the grain is carted across the fields. But in the dry zone a roadway is left between the fences of the fields, as is also the case in the eastern hill-plateaux. A few state roads (*minlan*) following the high ground used to be kept clear, but the only regular road-making was done near to the capital. Cart-tracks do not penetrate the hill districts to any distance.

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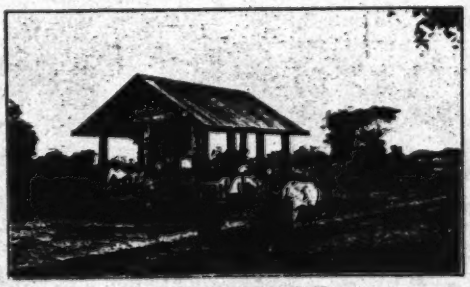
The Burman pony is small — eleven to thirteen hands — but is said to have the best constitution and the greatest endurance of any breed. In Pegu, with its damp climate, the breed does not flourish so well as in the North. The ponies exported from Pegu are brought down from the



311. WAYSIDE REST-HOUSE.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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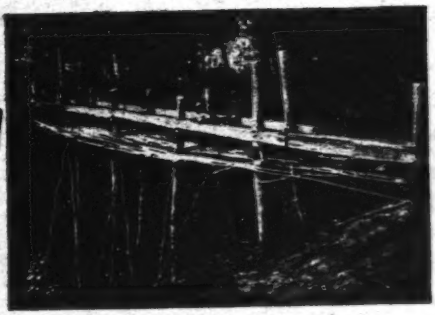

312. COUNTRY BRIDGE.

Shan hills, where alone breeding is a regular business. The Shan pony is stouter than the Burman, but not so hardy. The Burmans train their ponies to amble at a forced pace by sawing the bit as they urge them on; the ponies' mouths become hard in consequence. Ponies used to be worth twenty to fifty rupees, but now, many times more. Arab stud-horses have recently been introduced by the British Government. Ponies were used for riding only, doubtless owing to the want of roads and vehicles good enough for quick draught. There is little or no leather about the Burman saddle and accoutrements. The seat is a thick pad stuffed with cotton, with a hollow to leave the backbone free. The girth and stirrup holders are cotton web, the bridle and crupper are of thick cotton rope, plaited over with red cotton yarn; the stirrups are of brass, the plain bit is iron (No. 228). The Burmans hog their ponies' manes, but they admire a long natural tail. Very few animals are left entire.

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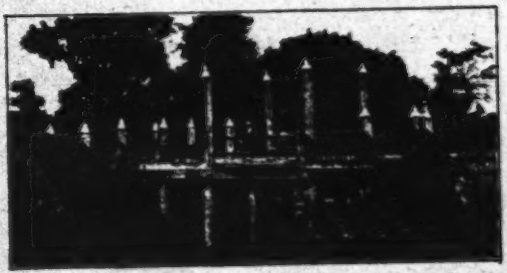
Travel is made easy in Burma. There are rest-houses (*zayát*) for travellers at every town and village and at every stage on the road. Both these and the needful foot-bridges (*taddi*) are provided from religious motives. The foot-traveller will get a lift on his way by cart or boat, and will take an oar or a hand at a job in return; those who can afford it pay their way. The Burman is a poor linguist, and is wholly engrossed with the language and ways of his own people. The aliens on his soil and the neighbouring races meet the Burman half way, saving him the need of learning languages and adopting from him their notions of culture and fashion. Encountering, as he does, within the limits of his travels, a material welfare little



313. ROYAL BARGE.

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
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[OPP. P.140]

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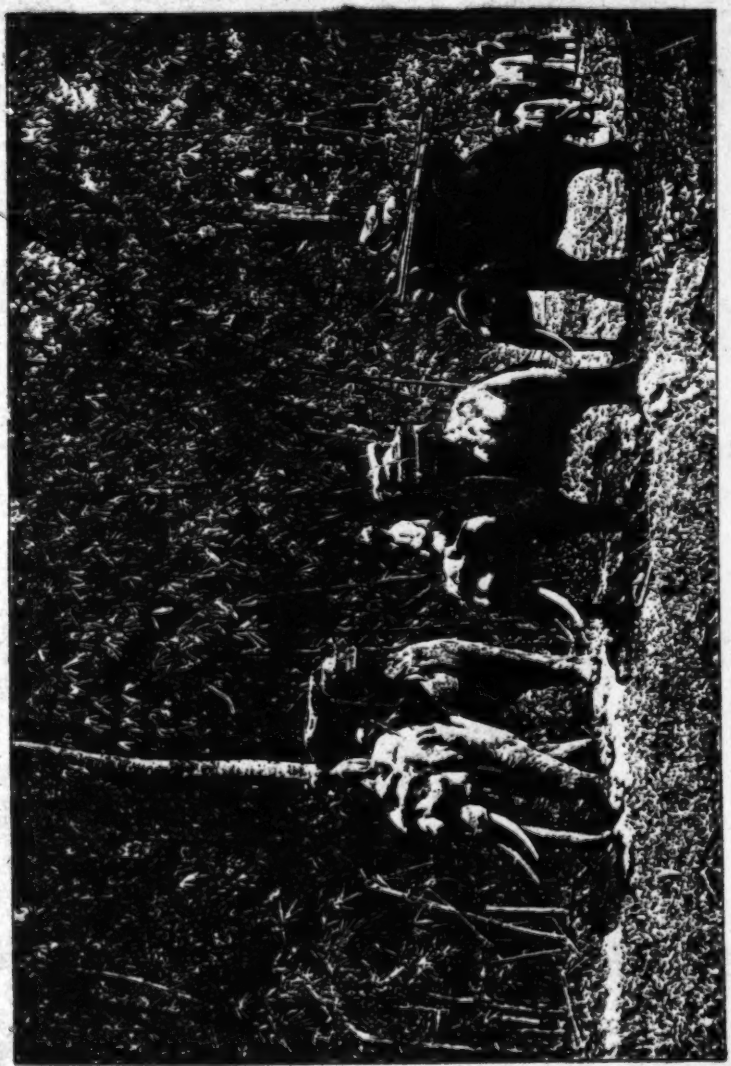

314. TRAVELLING WITH ELEPHANTS.